

Father-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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"Beware of False Prophets."

BY ELDER E. W. TULLING.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them.—Matthew vii.

"Beware of false prophets," says Christ, and so says every Liberal Holy Spirit. Is it possible that the Saints dare brave the cry which is so generally raised against them, and which sometimes imagine to be a warning expressly prophetic of the danger of "Mormonism?" Yes, they dare! Moreover they are ever willing to stand before the tribunal of justice and truth, for they are proudly conscious that the Church to which they belong is the only Church over which every shaft will pass harmless, and that the religion which they have espoused will of all others alone remain unscathed beneath the fire of a searching investigation. Their assurance will appear strange to those who are unacquainted with the doctrines and foundations of the faith of the Saints, and who have never seriously reflected on the position of the orthodox world. But let us turn to Holy Scripture, and we shall find that its true position, and understand what is applicable to Mormonism, and that it does not differ from the Christian religion, but is a new revelation of the same.

suspicion upon the "Mormons." Our opponents, with more unfairness than logic, seem to imagine that the faith and testimony of the Saints are completely overthrown by the caution of Christ to "beware of false prophets," yet why the blackest of suspicion should be placed on the head of any person until he is proved guilty, no just and respectable man will be able to see.

[illegible]

1st. The testimony of Joseph Smith and his brethren, to the effect that God has again established His kingdom upon the earth, organized according to its ancient pattern, and that He has again revealed the everlasting Gospel in the fulness of its ancient glory, is not the least invalidated by the warning of Christ to "beware of false prophets." It no more tends to weaken their testimony than it does that of Peter, Paul, Jeremiah, or any other servant of God. Jesus did not say beware of true prophets, or prophets altogether, but beware of false ones. It must therefore be shown that Joseph Smith and his brethren belong unto that class, before their testimony will be made void, and then it will not be by the warning, but by the proof. "By their fruits ye shall know them."

2nd. Neither does the caution of Christ invalidate the testimonies of the ministers of the numerous sectarian bodies, although the test which is given will also show whether they are true or "false prophets." But perhaps they will object to being classified with prophets of any kind, yet one cannot consistently see why those who claim to be ministers of Christ, and are continually making promises in an official capacity, should not be numbered with one or the other of these classes. Indeed, according to the testimony of the Bible, all ministers of God were Prophets, and those have sometimes prophesied whose claims were not so great, nor standing so high, as ministers and ambassadors of Christ. Moreover inspiration informs us that no man knoweth the things of God, except by the Spirit of God; that no man can say that Jesus is the Christ, except by the Holy Ghost; that no man knoweth the Father, but the Son, and him to whom the Son revealeth Him; and that the testimony of Jesus is the spirit of prophecy. Therefore, as all the sects profess to be in possession of the "testimony of Jesus," and as their ministers will tell us that they feel moved upon by the Holy Ghost to preach the Gospel, to declare the "testimony of Jesus," and to teach the things of God, these sectarian heads must certainly must rank with prophets in some kind; and if their claims and declarations are but a series of contradictions from the beginning unto the end, it will still not prove that this classification is incorrect, but it will enable us to classify them with their own

order. "Wherefore by their fruits ye shall know them."

3rd. The history of the Church or kingdom of God, is the history of men being divinely called and delegated with the Holy Priesthood, the heavens opening, and a line of communication made with the earth, angels administering, the Spirit of the Almighty inspiring the hearts of His servants, the visions of eternity ravishing the souls of the entranced, the power of Omnipotence displayed for the deliverance of the righteous, and, in fine, the Church on the earth being drawn into closer fellowship with that which dwells in the bosom of the Father. These things are the Alpha and Omega of the history of the people of God, as written by the pen of inspiration, the thread on which all its details are strung, which thread, if drawn out, would leave to the world not so much even as the history of the true Church. But not around such a glorious machinery as this is the history of sectarianism written. It has had no inspired Priesthood, no revelations of the Almighty, no angels administering, nor tangible fellowship with the Church above, and every pulse it beats but widens the gulf which separates it from the general assembly of the redeemed. To grant the sects their absurd claims of being the continuation of that Church which was established by Christ, though inconsistent, would not make this less true, for still there has been no communication by those sects and their ministers with the Apostles, Saints, or with God for nearly 18 centuries, and every year but adds to the vast number which has already intervened. But the history of the Latter-day Saints is written with the capital letters of an inspired Priesthood, the revelation of God, the administrations of angels, &c. For twenty-five years have their Elders been testifying to the restoration of the "Everlasting Gospel" in all its ancient glory. Which therefore most deserves to bear the name of Christ—that Church which is a living witness of the experience of former Saints, or these churches whose history, were they the legitimate representatives of the true Church, would give the lie to the testimony of Prophets, angels, Jesus, and God? "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them."

4th. Says the Apostle John, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Jesus tells us that by their fruits we should know "false prophets," and John here informs us of the nature of the fruits which would distinguish not only false, but also true ones. He lays it down as a fundamental rule, that those who abide not in the doctrine of Christ have not God, while those who do abide in the doctrine of Christ have both the Father and the Son. And He also cautions us to beware of the former. The Epistle of Paul to the Galatians likewise bears forcibly upon this point—"I marvel," he writes, "that ye are so soon removed from him who called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." These passages, in connexion with that contained in the heading of this article, are so forcible and pointed, that, though pen should never again be dipped in ink to prove the divine claims of Joseph Smith and the truth of "Mormonism," they alone would show that he was a true Prophet, while those who denounce and persecute the Saints are that class of whom Jesus has warned us to beware. That this view is not based on prejudice can easily be demonstrated, for let a school-boy of ordinary intelligence and observation read the Bible but for one week, and, limited as is generally the knowledge and experience of youth, his common sense and a simple comparison would prove to him that sectarianism and sectarian systems are no more like the things of which he had been reading than darkness is to light. While one sermon or one *Millennial Star* would suffice to convince any honest mind that the Latter-day Saints are contending for the same order of things as that which existed among Patriarchs, Prophets, and Apostles. Moreover those who will give "Mormonism" a thorough investigation, will find that it comprehends every prin-

ciple of the "Everlasting Gospel" revealed from Adam down to John the Revelator, and that every day brings it more and more into operation among the Saints. And this will continue until the kingdom of God is developed in fulness, and His will done upon the earth, even as it is in the heavens. Wherefore by their fruits we may know who are the people of God and who are "false prophets."

5th. As touching the organization, Priesthood, power, and peculiarities of the Church, all who are acquainted with the thousand-and-one denominations called Christian, must admit that they bear scarcely any resemblance to that order of things which existed among the ancient Saints, and obtained with God's servants the Prophets. If questioned concerning these deficiencies, the ministers of the numerous sects will sweep away investigation by the most unauthorized assertion that "these things are done away because no longer needed," whereas it is a peculiar feature of the Latter-day Gospel that it embraces as its ultimatum every office, gift, endowment, and doctrine known in the true Church, from its earliest ages down to the time when by apostacy the earth was rendered no longer a fit abiding place for the kingdom of God. Indeed, of all Gospel dispensations this last one is the most universal in its aim and scope. Its mission is particularly to accomplish the great work of restitution spoken of by all God's holy Prophets since the world began. In contemplating this we cannot but be struck with the pertinence of the interrogation of Jesus—"Do men gather grapes of thorns or figs of thistles?" Nor can we refrain from asking if false prophets would labour, exhaust their youthful vigour, and shed their heart's best blood to realize the glorious fulfilment of that which formed the subject of the dreams, visions, and inspirations of ALL God's holy Prophets. Observe! "A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit." "Wherefore by their fruits ye shall know them."

6th. In writing to the Hebrews concerning the Priesthood, the Apostle declares that "no man taketh this honour unto himself, but he that is called of God as was Aaron." Now none will pretend that sectarian ministers receive such a call. Men are made parsons as they are made mechanics—they are apprenticed to

it. It would defy the powers of the most subtle thinker to show wherein he is more divinely called who is educated for the pulpit, than he who is educated for the bar. The only call which thousands receive who "take this honour unto themselves," emanates from fox-hunting, horse-racing fathers. Indeed the highest call which these ministers claim is a desire to do good—a love for the perishing souls of men. But it is a great absurdity to think that simply a desire to do good will qualify and authorize a man to officiate in what he likes, where he likes, and how he likes. Such flimsy pretences of authority would not be countenanced by society, even in the most familiar and common intercourse of life. How much less then shall they qualify a man to take unto himself the offices of the holy Priesthood? Why there are thousands of men of science—aye more!—there are thousands of infidels, who devote their lives with more zeal, energy, and whole-heartedness to the doing of good, and the elevation of society, according to their convictions and conscientiousness, than these self-styled ministers of Christ. A good man will never depreciate the desire to do good, but it is an awful thing for a person to stand in the name of the Lord and officiate as an ambassador of the Most High, unless he is duly authorized to administer in that calling, and "no man taketh this honour unto himself, but he that is called of God as was Aaron," namely, by immediate revelation.

There are many who will tell us that they have received their authority and appointments through a legitimate succession of the Priesthood from the Apostles. But a legitimate succession of the Holy Priesthood, with its authority and appointments, held from the Apostles, without continued communication from the greater to the lesser, is an absurdity. An unbroken line of succession—a perfect chain, can only be worked out by a LIVING Priesthood. Our very notion of death is disorganization. Whatever chain its iron hand but grasps, it breaks—it severs every link. Therefore the Priesthood of God never dies, but takes hold of eternal life. It passes from the mortal into the immortal, hence the seat of its vitality is centred in the Great Eternal, and the stream which flows through mortality springs from immortality. But if the channels are severed from their source,

the Church can no longer drink from the fountain of life. To Saints, Saints never die! They are but gathered into the bosom of the Church, and those who remain act under the direction of those who are gone. That which professes to be a continuation of the Priesthood, but which receives no intelligence from, nor acts under the direction of, those who hold the keys thereof, is only priestcraft. To those churches who have received no divine revelations for 1800 years, God is not a *living* God, and to them, in the most extended sense, Jesus, his Apostles, and the Church above are dead? The Holy Priesthood, therefore, being not of man, the moment the legitimate line of communication is cut, earth loses divine authority, and henceforth humanity is left to wander in the wilderness of apostasy until God shall be pleased to restore the everlasting Priesthood again.

As all the sects then disclaim the principle of direct and immediate communication, their history and faith demonstrate that they are without the authority of God. And not only is this the case, but they denounce the Latter-day Saints because they testify that the Gospel is restored, and that no man dare take the honour of the ministry unto himself, "but he that is called of God as was Aaron." Therefore by the words of their own mouth we may judge them—by their fruits we may know them.

7th. Gold! Gold!! Gold!!! is the god of this world. High and low, rich and poor, rulers and subjects, priests and people worship at its shrine. Men measure all things by the golden rule, but the Lord has a higher standard to measure the pure in heart by. To prove the integrity of His servants and to judge the world, Jesus sent his Apostles and Elders forth to preach without purse or scrip. In relation to the Latter-day Saints and this order, it will suffice to say, that all who are acquainted with their history must know that preaching without purse or scrip is a fundamental principle of their Church. They go east, west, north, and south; they preach the Gospel to every nation, kindred, tongue, and people, amid trials, hunger, cold, and persecution, without purse or scrip. Ha! this is a test for "false prophets," more searching than the fire of Nebuchadnezzar's furnace. Few will doubt that were the hosts of sectarian ministers compelled to observe

this law, nine out of ten of those who profess such an intense love for the souls of men would desert the standard of the ministry, leaving to their flocks not even so much as the delusion of "wolves in sheep's clothing." Pity but it were universally applied, and then how soon should we behold the "cloven foot."

But these false teachers will tell their deluded followers that this law was only applicable to the Church in its infancy—when its funds were low, and its numbers limited, but that, having grown rich and powerful, its ministers are not now required to observe it. This same species of sophistry, if carried out, would make even the shedding of the Saviour's blood, so essential to the redemption of the world, to be the result of his not having followers strong enough to deliver him from the hands of his enemies. But do they not believe that Jesus could have commanded "more than twelve legions of angels" to his rescue? Do they not believe that the earth is the Lord's and the fulness thereof. Had not God so willed it, was it necessary that His beloved Son and his Apostles should preach without purse or scrip, wander upon the mountains, have no place where to lay their heads, and finally be delivered into the hands of the executioners? Those who imagine that the visions of eternity were opened to the Church because it was in its dark ages, and its ministers inspired by the Holy Ghost because there were no colleges wherein to educate them, and who make the preaching without purse or scrip to depend on the lowness of funds, have but a very faint conception of the majesty of the Deity, and the wisdom of the arrangements of God. It must be obvious to an enlightened mind that the Lord ordained this law to test His servants and to judge the world. When the "books" shall be opened, and all men called to give an account of the deeds done in the body, it will be impossible for Jesus to say to the wicked, "My servants the popes, archbishops, bishops, clergy, and ministers generally were hungry, and ye fed them not; naked, and ye clothed them not;" &c. Neither will He be able to say to the righteous, "When these my servants suffered thus for the Gospel sake, ye administered unto them." As a class there are none who have suffered less for the Gospel than these self-styled ministers of Christ. They have been the potted of

society, their influence in the world has been immense, their wealth without limit, they have revelled in the luxuries of the earth and have fattened in idleness. In consideration of this we are astounded at their bare-faced mockery in using a prayer given by Christ as applicable to His Apostles in their ministry without purse or scrip. Says a lordly bishop, "Give us this day our daily bread:" but should any simple soul, imagining the bishop meant what he said, take him a loaf (unless taken as a capital joke), it would horrify his reverence, and if witnessed by their fashionable friends, throw his wife and daughters into hysterics. I think that it would be harder to convince the people that their ministers will ever consent to observe this divine law, than it would to make them believe that Joseph Smith was a true Prophet. Jesus also knew that one of the characteristics of false prophets was that they "preached for hire and divined for money." He therefore gave, as an infallible rule, that "*a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*" "*Wherefore by their fruits ye shall know them.*"

8th. We shall find, by a severe criticism, that even the little seeming resemblance which sectarianism bears to the Gospel is like a will-o'-the-wisp, it eludes us as we approach. For if we consider faith—the faith of the ancient Saints was based on immediate revelation, and this principle sectarianism denies, and were the Apostle Peter to stand before the assembled thousands of this day, He would command them in the name of the Lord to "RE-
PENT" of their rejection of this foundation of divine faith—to repent of teaching that Apostles, Prophets, Inspiration, &c., are no longer needed; to repent of preaching "*another Gospel*" than that which "*we*" preached; repent of running when you are not sent, and of preaching for hire and divining for money. "Repent," the Apostle would command, "both priest and people, and be baptized in the name of Jesus for the remission of your sins." But the authority of Peter, though filled with the Holy Ghost, would have very little weight with sectarians and sectarian ministers. They would tell him that they had the Gospel; that Apostles, &c., were not needed; and that baptism for the remission of sins was altogether an error. And if He in the course of his sermons

quoted the promise of Christ, that "these signs *shall* follow them that believe," they would give the lie to the Saviour, by declaring that *they were* believers, and would climax their impiety by ridiculing those signs, and challenging the Apostle to work a miracle. What Latter-day Saint Elder has not had more than this said and done to him? Where then is the difference in boldly declaring that the teachings of Jesus and his Apostles are nonsense, or in saying it when those teachings are reiterated by the Saints in the very language as it stands in the inspired record. Where lies the difference

between ridiculing Peter for teaching baptism for the remission of sins, and Jesus for saying that these signs shall follow the believer, and doing it to a "Mormon" Elder? I ask again, which therefore most deserves the name of Christ—that Church whose faith and history are a living witness of the experience of former Saints, or those churches whose history and faith would give the lie to the testimony of Prophets, angels, Jesus, and God? Wherefore we may know that they are "false prophets" who raise the cry against us, while Joseph Smith and his brethren are the servants of the Most High!

History of Joseph Smith.

(Continued from page 808, Vol. XVII.)

[June 1840.]

June 27th. High Council met at my office.

Alanson Ripley stated to the Council that he was authorized to inform them, that President Joseph Smith, junior, had vetoed the proceedings of the Council of the 20th June, in relation to his Memorial. Laid over for rehearing till Friday next.

HOSKA SROUT, Clerk.

Dayton, Ohio, June 29, 1840.

Brother Joseph—I am alive, and with the help of God I mean to live still. I am as the prodigal son, though I never doubt or disbelieve the fulness of the Gospel. I have been greatly abased and humbled, and I blessed the God of Israel when I lately read your prophetic blessing on my head, as follows—

"The Lord will chasten him because he taketh honour to himself, and when his soul is greatly humbled he will forsake the evil. Then shall the light of the Lord break upon him as at noonday, and in him shall be no darkness." &c.

I have seen the folly of my way, and I tremble at the gulf I have passed. So it is, and why I know not. I prayed and God answered, but what could I do? Says I, "I will repent and live, and ask my old brethren to forgive me, and though they chasten me to death, yet I will die with them, for their God is my God. The least place with them is enough for me, yea it is bigger and better than all Babylon." Then I dreamed that I was in a large house with many men

sions, with you and Hyrum and Sidney, and when it was said, "Supper must be made ready," by one of the cooks, I saw no meat, but you said there was plenty, and showed me much, and as good as I ever saw; and while cutting to cook, your heart and mine beat within us, and we took each other's hand and cried for joy, and I awoke and took courage.

I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me. Like the captain that was cast away on a desert island; when he got off, he went to sea again, and made his fortune the next time, so let my lot be. I have done wrong, and am sorry. The beam is in my own eye. I have not walked with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship; if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet, and whenever the Lord brings us together again, I will make all the satisfaction on every point that Saints or God can require. Amen.

W. W. PHELPS.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

Dear Brother—We have been in this place a few days, and have preached faithfully. A very great prospect of some able and influential men embracing the faith in this place. We have moved along slowly, but have left a swelling testimony. Baptized a

considerable number. We shall write again soon as we learn the result of our labours here more particularly. We are well and in good spirits through the favour of the Lord.

Brother Phelps requests us to write a few lines in his letter, and we cheerfully embrace the opportunity. Brother Phelps says he wants to live; but we do not feel ourselves authorized to act upon his case, but have recommended him to you; but he says his poverty will not allow him to visit you in person at this time, and we think he tells the truth. We therefore advise him to write, which he has done.

He tells us verbally, that he is willing to make any sacrifice to procure your fellowship, life not excepted, yet reposing that confidence in your magnanimity that you will take no advantage of this open and frank confession. If he can obtain your fellowship, he wants to come to Commerce as soon as he can. But if he cannot be received into the fellowship of the Church, he must do the best he can in banishment and exile.

Brethren, with you are the keys of the Kingdom; to you is power given to "exert your clemency, or display your vengeance." By the former you will save a soul from death, and hide a multitude of sins; by the latter you will forever discourage a returning prodigal, cause sorrow without benefit, pain without pleasure, ending in wretchedness and despair. But former experience teaches that you are workmen in the art of saving souls; therefore with the greater confidence do we recommend to your clemency and favourable consideration, the author and subject of this communication. "Whoever will, let him take of the water of life freely." Brother Phelps says he will, and so far as we are concerned, we say he may.

In the bonds of the covenant,

OSMON HYDE,
JOHN E. PAGE.

The Committee of the Twelve in England finished the collection of Hymns and prepared the Index for the press; and on the 30th Elders Kimball and Richards arrived at Manchester.

Wednesday, July 1, 1840. Elders Wilford Woodruff and George A. Smith arrived at Manchester from the Potteries.

July 2nd.

At a meeting of the Saints of Crooked Creek Branch, on the 2nd of July, 1840, to take into consideration the propriety of having a Stake of Zion appointed or located somewhere in the bounds of this Branch, Brother John Hicks was called to the chair. Meeting was opened by prayer, after which

several remarks were made, and the following resolutions were passed—

Resolved: That it be our wishes that a Stake of Zion be appointed or located within the bounds of this Branch, provided it should meet the minds of the First Presidency of this Church.

Resolved: That a committee of three be appointed to ascertain the minds of the First Presidency, and report to the Branch.

Resolved: That Joseph Holbrook, Nathaniel Frampton, and John Hicks compose said committee.

It was ascertained that there were about 2525 acres of land owned by the brethren, and wherever the Stake should be appointed the lands should be donated or purchased for a very small compensation, and that there are one hundred and twelve members belonging to this Branch.

Resolved: That we meet on Thursday next, at one o'clock, p.m., to receive the report of the committee.

Resolved: That the proceedings of this meeting be signed by the President and Clerk.

JOHN A. HICKS, President.
WILLIAM WHITEMAN, Clerk.

Friday, 3rd. High Council met at my office.

The subject of the memorial of President Joseph Smith, Junior, was again brought up for a rehearing, according to the decision of the last Council (June 27), when the following resolutions were entered into—

1st. Resolved: That we feel perfectly satisfied with the course taken by Joseph Smith, junior, and feel a disposition, as far as it is in our power, to assist him, so as to relieve him from the temporalities of the Church, in order that he may devote his time more particularly to the spiritualities of the same, believing by so doing we shall promote the good of the whole Church. But as he (Joseph Smith, junior) is held responsible for the payment of the City Plot, and knowing no way to relieve him from that responsibility at present, we would request of him to act as Treasurer for the City Plot, and to whom those persons whom we may appoint to make sales of lots and attend to the business affairs of the Church may at all times be responsible and make true and correct returns of all their proceedings, as well as to account for all monies, properties, &c., which may come into their hands. Therefore

Resolved: That Elder Henry G. Sherwood act as Clerk for the same. That Bishop Alanson Ripley be appointed to provide for the wants of the Presidency, and make such appropriations to them, and to

their Clerk or Clerks, which they may require.

Resolved: That the funds of the City Plot shall not be taken to provide for the Presidency or Clerks, but that the Bishops be instructed to raise funds from other sources to meet the calls made on them; and monies received for lots shall be deposited in the hands of the Treasurer to liquidate the debts of the City Plot.

Saturday 4th.

The resolutions of the Crooked Creek Branch of the 2nd inst., were taken into consideration by President Joseph Smith, junior, and it was thought proper to establish a Stake on Crooked Creek, agreeably to the request of said Branch, and a letter was written to the brethren to that effect.

R. B. THOMPSON, Scribe.

(To be continued.)

Since Congress has decided against us, the Lord has begun to vex this nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery, and plunder, as a nation, because they have refused to protect their citizens, and to execute justice according to their own Constitution. A hailstorm has visited Carolina; some of the stones are said to have measured nine inches in circumference, which swept the crops, killing some cattle. Insects are devouring crops on the high lands where the floods of the country have not reached, and great commercial distress prevails everywhere.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 5, 1856.

REVIEW OF THE PAST YEAR.—Who can conceive of the infinite variety of emotions, the hopes and desires, the fond anticipations of happiness and the dread of future evils, which fill the bosoms of human beings at the close of one year and the beginning of another. The occasion itself, notwithstanding the pleasure-seeking which characterizes Christmas and New Year, is calculated to call forth many reflections in the minds of those who try to think as they whirl along in the confused mazes of society.

Many of the monarchs of Christendom console themselves that another year has passed, and the crowns which sit insecurely on heads filled with dark forebodings of the future, still remain there. The political events of 1855 are no longer in anticipation, but have become substantial realities, and statesmen have had an opportunity of testing their folly or wisdom by experience—but generally their folly. The philanthropist, the honest Christian, and the hireling priests—many of whom care more for filthy lucre than the souls of men—have had another year to test their principles with the truth, and to prove that, in spite of all their schemes to make mankind better, they are rapidly going on from bad to worse, that kings, statesmen, priests, and people are alike wandering further into the dark mazes of scepticism and infidelity, and floundering deeper in the general cesspool of corruption, with less ability to extricate themselves.

During the past year the demon of war has acted well his part in the drama of human life. On the grand stage of the world's theatre, the deepest tragedies acted in stern reality have been the only scenes that would satisfy the vitiated tastes of the multitude. One year ago the political horizon of the nations looked exceedingly

gloomy, and time has only increased its threatening appearance. The storms of war gather thicker and faster over the nations, and threaten to involve them in general revolutions and struggles for independent existence.

Events are rapidly hurrying on the predictions of the Prophet Joseph concerning the world. The boasted land of freedom and equal rights, with a Constitution dictated by the inspiration of heaven, but whose soil has drunk the innocent blood of martyrs to the cause of Liberty and Truth, is on the eve of a revolution and civil war, which will yet cause her daughters to mourn in solitude, the blood of her sons to flow in torrents, will lay waste her cities, and make her fields desolate, until she will rejoice to hail as her deliverers the people she has despised and cast out, and welcome them back to inhabit the pleasant places from whence they were driven.

The aborigines of the North American continent manifest a general spirit to rise up and avenge the wrongs which have been heaped upon them through the avarice, treachery, and aggressive spirit of the American people. Every bloodthirsty deed, every faithless act of the American Indians, has found more than a counterpart in the conduct of the government and people of the United States. If the present indicates the future, the time is close at hand when the red man will drench the frontiers of the States in the blood of their citizens, while white men endeavour to decide by the sword whether negro slavery is right or wrong. Either or both of these events will be but the natural result of merging a truly republican government into a general despotism, in which the people act the part of the tyrant.

On every hand the nations are perplexed with fear and apprehension. Scarcity of bread, war, earthquakes, financial disasters, pestilential sickness, and rapidly increasing want of confidence of man in his fellow, have, to an extent unknown before, characterized the year 1855.

The Latter-day Saints have attracted a liberal share of attention from the world. Predictions of evil concerning them have followed each other in rapid succession. Time has proved their futility, and they have served to develop the malignant hate of the enemies of the Saints, show the corrupt principles that rankle in the bosoms of men, and prove the stability of a people whom threats cannot intimidate, slander injure, nor the powers of darkness, through false-hearted statesmen, corrupt editors, or mobs, overthrow.

While many of the nations of Christendom have a war on hand or in prospect, peace reigns among and around the Saints in the Valleys of the Mountains. They are rapidly increasing in numbers, power, and importance, despite the envy of the mean, the hate of the vile, the animadversions of the world generally, and the efforts of the devil in particular. *The Prophet Brigham is still Governor of Utah.* That he will ever rule the Saints there, whether governor or not, does not admit of a doubt. His power, as the agent of the Almighty, becomes more potent each passing day. The conduct of his enemies reminds one of those cowardly curs who make a tremendous uproar at a distance, but dare not approach to bite, for fear the morsel might prove unpalatable.

Present appearances unmistakably indicate that the peaceful valleys of Deseret will soon be the only safe asylum from the fearful storms which gather blackness, as the day for the consummation of the Lord's purposes approaches. There will be peace there when the fierce passions of men are roused to deluge the earth in blood; plenty there when hunger consumes the nations; and virtue, intelligence, and life there, when abominations, ignorance, and death reign predominant over the earth.

"What will the year 1856 bring forth?" is now a question which tasks the reflective faculties of every thinking person. None but those who are able to grasp

infatigable are able to answer this question in its fullest sense, but some of the more important events can be foretold by every intelligent Latter-day Saint who possesses the Spirit of revelation. The nations of Europe will be plunged deeper in difficulties, and less able to extricate themselves than they are now. The elements of discord, confusion, and war will be more fully developed, and more difficult to control. There will be an increase of disasters by sea and land, of fires, storms, earthquakes, and pestilential sickness, of robberies, murders, seductions, rapes, financial disasters, bankruptcies, and general loss of confidence by man in his fellow. With regard to the United States, in whose fate the Saints are more directly interested, Indian difficulties and wars will increase in her territories, and spread dismay along her borders. Disorder and confusion, wrangling and quarreling, mobs, rioting, and bloodshed will increase in her midst, because she has shed the blood of the Lord's Prophets, and cast out His people, and she has got the damning deed to atone for.

As to the Saints in Utah they will neither starve nor be driven out. Thousands will be added to their numbers, and they will increase in all the elements of happiness and prosperity, be in a more independent position, and command more respect from the world than they do now. They will grow more obedient to the commandments of God, and to the counsels of Apostles and Prophets, and still astonish the world by the growing strength of their union and the stability of their organizations. The Saints will continue to gather out from the nations, and in order to get to Zion, will be willing to make many sacrifices which they but little dreamed of two years ago. The difficulties and perils of the journey, will increase, in token of the near approach of that time when none but the pure in heart can go up to Zion.

Thus we might go on enumerating circumstances that must come to pass in order to fulfil the predictions of ancient and modern Prophets, and which we know, by the testimony of the Spirit within us, are either now transpiring or close at hand; but we know that every faithful Saint can see and comprehend in proportion as he enjoys the same Spirit. These things show to the Saints the necessity of watchfulness, prayer, faithfulness, and increasing diligence in every good word and work. We exhort them so to live, that as each day of the present year comes along, they may have a renewal of the Holy Spirit upon them, receive an increase of faith, and additional light and knowledge to guide them in the way of eternal life.

DRAFTS ON PRESIDENT YOUNG.—It may be thought by some who have not the means of knowing otherwise, that the remarks of President Brigham Young, in his discourse of September 16th, 1855, which is published in *Deseret News*, No. 29, and also by us in No. 1, Vol. iii, *Journal of Discourses*, wherein he speaks of agents drawing upon him without authority, may have reference to us. We deem it proper to state, for the satisfaction of all concerned, that we are authorized by President Young to receive here, and give our draft on him for payment of in Utah, any and all moneys which the Saints in these countries may wish to render payable there, either to themselves or their friends. Many thousands of pounds have been so transferred from this Office to Utah since 1850, and we are in the habit of remitting in this way nearly every month, and in no instance have we heard of one of our drafts being dishonoured; on the contrary, we have advice from the President approving our course. We therefore renew our counsel to all Saints in the eastern hemisphere, having funds

not required for the journey, to pay in their cash to us, and receive our draft on the trustee in trust for the same, no matter whether the sum is a small or large one. This is their wisest and most prudent course. We would like the privilege to issue for one hundred thousand pounds during the present emigration season, or before the first of May next. Who and how many will give us the chance? For the benefit of those who consider our paper good, and who would like to help us keep it so, we would here remark that they will do well not to present their drafts for payment until they have had time to wash and shave themselves, for if they do, the Prophet will be sure to know that they care more for their cash, than they do for their souls, or the welfare of the Kingdom of God.

ARRIVAL OF ELDER TYLER.—We are favoured to acknowledge the arrival of Elder Daniel Tyler in Liverpool, on his way from Switzerland to Utah. Elder Tyler left the gathering place of the Saints in 1853, and laboured in England, having pastoral charge of the London, Kent, Essex, and Reading Conferences until July, 1854, when he was appointed to the Presidency of the Swiss and Italian Missions. This occurred just at a time when the authorities on the continent seemed to have conspired to administer imprisonment and banishment to the American Elders among them, and proscription in general—so far as they had power to do it—to all who sought to promulgate the revealed will of God.

At this particular time of trial to the Saints on the Continent, but especially those speaking the German language, Elder Tyler succeeded in commencing to publish the *Darstellung*, through which he administered such comfort, strength, and counsel to its readers as seemed to renew their faith and zeal in the work of God, by which they are able to testify to their countrymen effectually in the power of the Gospel. The work of the Lord in those countries is at present in a far more prosperous and promising condition than we have ever before known it.

The care and labour of doing business and giving instruction through another language than his own, have essentially impaired brother Tyler's health, inasmuch that it was deemed expedient for him to retire from his labours somewhat sooner than was intended. We are happy to state that he is now comfortable, and is replenishing his health and spirits by joyful association with his brethren in the British Conference. Though the labours of the faithful Elders are sometimes necessarily obscured for the present, they will break forth and yield their glorious reward.

It will be recollected that Elder John L. Smith was appointed to succeed Elder Tyler in the presidency of these missions. While the Saints in Britain are further advanced in the kingdom of God, and are engaged in obtaining their deliverance, let them not forget to exercise their faith in prayer and in donations for the prosperity of the younger and tenderer missions who are struggling under oppression to attain to the same liberty and blessings which they enjoy.

ARRANGEMENTS.—Elder E. W. Tullidge, now labouring in the Darkestshire Conference, is called to assist in the Editorial department of the *Millennial Star* Office. It is expected that he will assume the duties of the appointment at the commencement of the New Year. Those who have perused Elder Tullidge's contributions to the *Star* from time to time will cheerfully bestow upon him their confidence and prayers for success in his new calling.

F. D. RICHARDS.

Home Correspondence.

SOUTHAMPTON AND DORSETSHIRE.

Mr. Henley's, East Road, Bridport.
Oct. 11th, 1855.

Elder F. D. Richards.

Dear Brother—It is with pleasure I write a few lines to inform you in relation to the present and future prospects of the district which has been committed to my watch-care.

The Southampton and Dorsetshire Quarterly Conferences have just been held, and I have had the pleasure of attending them. A good spirit prevailed amongst the Priesthood and Saints generally, and I feel there is an increased desire on their part to keep the commandments of our Heavenly Father, as revealed through His servants who hold the Holy Priesthood upon the earth.

There have been but few baptized during the past quarter, but every exertion has been made by the Priesthood and Saints to awaken the attention of the people, by published lectures, out-door preaching, the dissemination of the printed word, and in bearing testimony to the great work the Almighty has commenced upon the earth in this day; but few appear to receive our testimony, and I feel like the Prophet Isaiah, that darkness covereth the earth, and gross darkness the minds of the people. However we shall continue to thrust in our sickle, and use every means in our power to awaken the people from the supineness and self-security they are in, in relation to the important events which will transpire in this generation.

In relation to financial affairs, I can say we are in quite a healthy and prosperous state. The Southampton Conference Book and Star debt has been considerably lessened during the past quarter, as all the Stars, Journals, and Stars in stock at the 1st January last have been paid for, and are being gratuitously distributed among the people.

The debt of the Dorset Conference also has been gradually lessened, and its indebtedness to the Office is now less than it has been for some years past, which good result attribute to the zeal and indefatigable exertions of Elder Woodward, who, in

connexion with Elder Wellings, of the Southampton Conference, has made arrangements for a still further reduction of their respective indebtedness during the present quarter.

The call you made upon this district for the building of the Temple was cheerfully responded to by the Saints, and I feel it a pleasure to record the fact, that they have not only paid the sum apportioned by you to them, but have exceeded it by some pounds.

Elders Woodward and Wellings are one with me in all things for the advancement of the great work we are engaged in; so are the Priesthood, almost without an exception; and as a natural consequence the Saints follow their example.

The Lord has blessed us, and there has never been a time while I have laboured in this Pastorate, when so great a union existed amongst the Saints as at present. My feelings are, they are a good people, and are willing to carry out the counsels of those who are appointed to provide over them in the Lord.

The principal subject that appears to be impressed upon my mind is the Emigrating Fund, and measures were adopted at the late Conference, to carry it into effect. The Priesthood and Saints feel the spirit of it upon them powerfully, and their faith and works will be concentrated to augment this fund during the present quarter, and from the spirit and feeling manifested, a large sum will be raised.

There is not one family in the Southampton Conference that has means to emigrate with to America, and in the Dorset Conference there is but one family and two single brothers that will emigrate this coming winter. That is all that can go by their own resources in this district, as far as I know at present. But the Saints are not any way discouraged. We have no rich, as far as pertains to this world's goods, but the Saints manifest their desires and faith to be emigrated, by contributing a portion of their weekly income.

I have counselled the Saints to sell off all their pictures, and all other superfluous property, and convert them into cash so as to assist. I have got peculiar feelings towards this people over whom I

have provided nearly three years, but I am certain the only source the Saints here can look to for deliverance and escape from Babylon is the P. E. Fund.

I have, in connection with Elders Wel-Engs and Woodward, endeavoured to impress upon the Saints the necessity of sustaining the P. E. Fund, not as in times past, by contributing a few pence per week, when they could have done more; but to feel that their emigration depends in full upon sustaining it; and hence the necessity of arming themselves, had letting the P. E. Fund be the *Great Savings Bank* wherein should be deposited all they can save from their weekly income.

Well, they are taking hold of it in good earnest, for not only will pence and shillings be paid, but pounds, by individuals this quarter to increase the Fund.

To show you how the "law of the Spirit" works amongst the Saints in emigration matters, I have concluded to mention a few cases out of many. At our Conference recently held, a brother

agreed to donate £2 as a free-offering, and another agreed to give 5s. per week to the first of January next, also as a donation to the P. E. Fund. Many others will do likewise, according to their circumstances.

I can truly say the emigration spirit is universal here, and most of the Saints appear to be impressed with the belief that "God helps them that helps themselves."

I feel well in body and mind, and I can say my labours in the ministry are sweet to me this year, for I feel I have the entire confidence of the Saints; and my prayer continually is, may my Heavenly Father bless this people, and in His own time gather them to Zion's happy land, and finally save them in His kingdom with a Celestial salvation. Amen so. Amen.

In conclusion I would say, I shall feel it a pleasure to carry out any counsel you may deem it necessary to give, and believe me to be with love,

Your Brother in the Gospel Covenant,
JAMES G. WILLIE.

Foreign Correspondence.

DECEASED.

The Death of Elder A. L. Lamoreaux.

(From the "Deseret News.")

Great Salt Lake City, Sept. 3, 1855.

To Elder G. A. Smith, Church Historian.

I have just learned from the family of the late Elder A. L. Lamoreaux that Joseph Smith, during his tour to Washington in 1839, stopped with them in Dayton, Ohio, and before leaving, laid his hands on Elder Lamoreaux and blessed him, and prophesied upon his head that he would go on a mission to France and learn another tongue, and do much good; but would not live to return to his family; he would fall by the way as a martyr.

The Prophet wept as he blessed him, and told him these things, adding that it was pressed upon him, and he could not refrain from giving utterance to it.

Elder Lamoreaux talked with his family about it when he left them in 1852, and endeavoured to persuade them that this was not the time and mission on

which he should fall, but to believe that he might this time be permitted to return again.

When the "Luminary" brought the tidings of his death, they exclaimed, "Surely brother Joseph was a Prophet, for all his words have come to pass."

Thinking this an incident that should not be lost, I have penned it from the mouth of his eldest daughter, and submit it to you; and would add that his excessive labour and toil in providing for the company under his charge during the hot weather in June, in the unhealthy climate of St. Louis, predisposed him to that terrible scourge that laid him low, and thus he fell a sacrifice for his brethren.

Respectfully, &c.,

ERASTUS SNOW.

(From the "Mormon.")

Cedar City, Sept. 8, 1855.

Dear Brother Taylor—We have received some numbers of your invaluable paper,

and we rejoice in its appearance. Every-
thing, and everything connected with
it, being, as it is to us, the fullest and
most complete paper that we can get,
and our chief reliance for news and infor-
mation from the old world; in short, were
it not for it, and some small wanderings
from other sources, we should be apt to
conclude the world was at peace: so small
evidence have we here at home of the
destruction and turmoil that pervades the
earth. But if you could send us our
papers by the eastern instead of the
western route, it would be a great accom-
modation to us, both as respects getting
our papers, and settling the postage.

Perhaps a few items of information
concerning our doings and prospects will
not be uninteresting to you. In the first
place we have raised a good crop here,
and it is the only good crop south of Salt
Lake City this season, the grasshoppers
having eaten the balance, or the most of
it. Our city is making rapid progress in
buildings and all the ordinary improve-
ments, and our iron works are progress-
ing first-rate; we have got a hot blast,
which operates complete, and iron of our
manufacture; also, a trip hammer; and in
addition to these we have made several
tons of castings of various descriptions,
and have every prospect of going a-head
first-rate; our new furnace does good
work and plenty of it, and soon we ex-
pect to have a steam engine completed to
connect with it.

The Indians here are peaceable and are
making rapid strides in improvement;
science is a stranger in our midst, and
all are rejoicing in the goodness of God to
us in preserving our crops and our lives.
Hoping that all things are going well
with you, and also that we shall get our
papers, I remain your brother and fellow-
labourer in the Kingdom of God.

P. K. MANN.

MIN. HARRINGTON.

(From the "Mormon.")

San Bernardino, Oct. 24, 1855.

Brother Taylor.

Dear Sir—I have looked with consider-
able interest on the question you and
others have taken in the world, or ra-
ther in the States; as friends of our
principles and faith you are about
also, in the midst of trouble, and there,

too, the best of intelligence, if not wis-
dom, in intelligence, learning, and talent,
to any in the world. Our studies are
something like the Chinese picture, who
when too closely pressed to be able to
defend themselves in the ordinary way,
throw "shut-pots" on their English and
American pursuers; so with our country,
when they fail to combat the truth by
fair and honourable means, we throw "shut-
pots" of slander and misrepresentation.

A special conference was held here last
June, for the purpose of taking some con-
sideration whether to make money to pay
the balance due on our ranch, and also to
promote the Gospel throughout the State;
accordingly, about eighty Elders were
sent, and brother Lyman went to the
upper part of the State, and C. C. Rich
remained at San Bernardino until about
the tenth September; when brother Rich
went to San Francisco; they returned
about the twelfth of October, together
with the Elders who went west to preach.

The Elders came across a great many
old Mormons, scattered through all parts
of the State, and they stirred many of
them up to a remembrance of their for-
mer covenants, and many families have
already arrived in this place, and many
more are expected here before spring;
and although our Elders did not baptize
many, they received benefits themselves
and benefited brethren who had become
cold and estranged with the world.

There are several of our brethren here
who have been on foreign missions, bro-
thers Hugh Fawcett, William Fawcett,
John, and Robert Owen, from the East In-
dia mission, brother David Pratt from the
Australia mission, and brothers William
A. Alford, Ephraim Green, and James
Hale, from the Sandwich Islands.
Several of them who were baptised in
India have landed at this place, which are
the last from Asia; also a company of
Elders came with brother Pratt to this
place from Australia, they were dis-
sentenced at the Sandwich Islands, and
part of the company are at the Islands
yet.

We are also waiting every day for
another ship to land at San Pedro, with
others from Australia; all with a re-
solving of the Saints, and others at
Jelling, and they are looking forward to
coming here.

We have our eyes to connect with
here as well as Saints here and there;

there are a considerable number of the disaffected here who are making efforts to sow corrupt seed and destroy the good, and they have increased for two or three years gradually until it is beginning to show its head in our midst, but I hope that those who are gathering from abroad by our Elders will prove themselves Saints, and keep a preponderance in the favour of the truth. Brother A. Lyman and the Elders before mentioned will probably leave for the Salt Lake to-morrow, accompanied by several others for the same destination. Brothers Lyman and Rich are in good health, brother Rich will remain here this winter.

A conference was held here last Satur-

day and Sunday; a much larger assembly was together than ever met here before, and a good spirit and feeling was manifested during the meeting.

The Salt Lake Mail arrived last night; the only news of importance was brought by the mail carriers, who state that they met an express from the Elk Mountain settlements, who told them, that the Indians had attacked the brethren of that place when only sixteen of them were at home, and killed three of them and wounded one; they lost all their cattle but six cows, all of their provision, and the company was on the road to Lake Lake.

Yours in the everlasting Covenant,

D. M. THOMAS.

Varieties.

THE Egyptian government has recently put into execution the decision of the Divan relative to the abolition of slavery. Not only is it forbidden to buy or sell slaves in Egypt, but all those in the possession of private individuals have been informed that they are free.

THE financial position of the city of San Francisco continues as desperate as ever. Some idea may be formed of it from the statement of its condition published in the *San Francisco Herald*. Resuming it in a few brief words, that paper says that the wheels of government are completely stopped—that the assessors cannot proceed with their duties, in consequence of the inability of the city to provide them with pens, ink, and paper, and that licenses cannot be issued to the cartmen because the city cannot scrape together a few dollars, necessary for the purchase of tin plates! A pretty state of things, truly, for the first city of the Golden State!—*New York Herald*.

EDUCATION OR WEARIS.—In the course of a lecture on "the education of Females of the Industrial Class," lately delivered by the Rev. Dr. Both, F.R.S., to the members of the Wandsworth Literary and Scientific Institution, the lecturer was very severe upon the deficiencies of our schools. "Why should not the girl," he said, "be taught to light a fire, to sweep a room, to wash crochery and glass without breaking the half of them?—to make clothes, to bake bread, to dress a dinner, to choose meat or fish or vegetables, and to know how to keep them when bought? also what clothes are most economical—cheap, showy, tawdry rags, or those which are perhaps more expensive, but more useful?"

THE WELLS OF LONDON.—These wells are found to be saturated with impurities of every description, abounding at certain seasons of the year in animalcules, conifers, and decomposing materials. They are all shallow, with very few exceptions, and the filth of the surface, percolating into their bed, is dissolved or suspended in their waters, so that they become mere cold infusions of animal and vegetable remains. Many of the wells are situated in or near churchyards, the soil of which being composed entirely of the debris of dead bodies, the nature of the dissolved materials may be readily imagined.—*Family Herald*.

WATCH AS WELL AS PRAY.—A good story is told of the Rev. Dr. John Hamilton and one of his publishers. Having both something important to talk over in the forenoon, they retired, as customary, to a public house, and gilled for a gill of spirits and a piece of cake. Both were brought in and laid on the table; but before attempting to partake of either, Dr. Hamilton asked a blessing, which, closing his eyes, he lengthened out with such a copious infusion of Presbyterian doctrine, that long before its conclusion his friend became tired, and, sip by sip, drank off the spirits placed before him. On arriving at "amen," the minister stretched out his hand to take hold of the gill-stem; but lo, on raising the lid, he found the vessel empty! "King the bell," cried he, evidently annoyed either at the supposed neglect or indignity offered to him; adding, "this is really too bad."